سماحة الإسلام

THE BENEVOLENCE OF ISLAM

In the Light of the Qur'an and Sunnah

Saleem al-Hilâli

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Transliteration Chart

أ	a
آ - ى	â
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh

ص	ṣ
ض	ḍ
ط	ṭ
ظ	<u>dh</u>
ع	ʿ
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ - ه - ـه	h
و	w
و (as vowel)	oo
ي	y
ي (as vowel)	ee
ء	ʾ (Omitted in initial position)

ـَ	Fatḥah	a
ـِ	Kasrah	i
ـُ	Ḍammah	u
ـّ	Shaddah	Double letter
ـْ	Sukoon	Absence of vowel

Directory of Symbols

(ﷻ): *Subḥânahu wa Ta'âla* — The Exalted

(ﷺ): *Ṣalla-Allâhu 'Alayhi wa Sallam* — Blessings and peace be upon him

(عليه السلام): *'Alayhis-Salâm* — May peace be upon him

(رضي الله عنه): *Raḍia-Allâhu 'Anhu* — May Allah be pleased with him

(رضي الله عنها): *Raḍia-Allâhu 'Anha* — May Allah be pleased with her



Translator's Note

Allah (ﷻ) and His Messenger (ﷺ) enjoined good manners on all Muslims for their great superiorities on Muslims and the Muslim community. Allah (ﷻ) said:

﴿وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ۝٦٣﴾ (سورة الفرقان: ٦٣)

﴿And the slaves of the All-Beneficent [Allah] are those who walk on the earth in humility and sedateness and when the foolish address them [with bad words] they reply back with mild words of gentleness and say 'Peace'.﴾ *(Qur'an 25: 63)*

Allah (ﷻ) said:

﴿وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ۝٧٢﴾

(سورة الفرقان: ٧٢)

﴿And those who do not witness falsehood and if they pass by some evil play or evil talk they pass by it with dignity.﴾ *(Qur'an 25: 72)*

The Prophet (ﷺ) said: "Allah loves the one who is kind and lenient in all matters."[1]

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[1] Bukhari.

Anas ibn Mâlik (رضي الله عنه) narrated: "The Prophet was neither a *Sabbâb* (one who abuses others) nor a *Fâḥish* (one who speaks bad and obscene words) nor one who would curse others."[2]

Benevolence is one of the good manners enjoined on Muslims, which has positive effects on Muslims in this world and in the Hereafter. In this world, benevolent and kind Muslims are as one firm structure, each loves the other and helps one another. Benevolent Muslims are promised to be admitted to Paradise in the Hereafter. May Allah make us of those who are benevolent. *Âmeen.*

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[2] Bukhari.

Author's Introduction

Verily, all praise is due to Allah. We praise Him and seek His help and forgiveness. And we seek refuge in Allah (ﷻ) from the evils of our own selves and from our bad deeds. Whosoever has been guided by Allah, none can misguide him. And whosoever has not been guided by Allah, none can guide him. I bear witness that there is no true god worthy of worship but Allah and I bear witness that Muhammad (ﷺ) is His slave and Messenger.

To Proceed:

Benevolence appears in every matter in Islam; whether enjoined or forbidden matters, whether a small or big. It works as a new revival for ethics in its essence, ways, manners, and strategies (or systems).

It was never a golden paint to which all people run forward finding it to be a mirage in a desert which the thirsty man thinks it is water, but when he reaches it finds that it is nothing. The benevolence of Islam is larger than the typical notion of humanity which many ignorant organizations and societies are calling to nowadays deceiving people with their decorated speeches, for the benevolence of Islam is common to and for animals and plants and establishes the concepts that the relationship between the Muslims and the other created things in this

world is based on intimacy and mercy even in the way of killing and slaughtering. The Prophet (ﷺ) said: "Allah has decreed benevolence on every thing so when you kill, do so in a good manner and when you slaughter do so in a good manner; sharpen your knife and comfort your animal."[3]

Benevolence of Islam is a concept which is deeper than the modern humanitarian concept for benevolence of Islam oversteps visuals and appearances to the essence and inner side of the soul, and benevolence of Islam lasts forever unlike the modern humanitarian concept which dies as soon as the human progeny has come to an end on earth, but benevolence of Islam connects the Muslim with the Hereafter when he will be admitted by his Lord's mercy to the Gardens of Delight and gain his proportion of Paradise as much as he dealt in benevolence (with others in this world).

My wonder will never cease of those Muslim writers who call the benevolence of Islam as the "humanity of Islam" imitating those who are disbelievers!

Those people have fallen in many mistakes, one after the other:

The first (of these mistakes) is that they bartered that which is good for that which is bad and mean for they adopted a temporal man-made idiom and ignored the Islamic idiom

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[3] Muslim narration, no. 1955 and the *Sunan*.

which many verses of the Holy Qur'an and authentic hadiths bear.

The last (of these mistakes) is that they narrowed an ample concept; the concept of benevolence in Islam is so vast and much broader than the humanitarian circle as you have seen.

This small message, which is between your hands, dear Muslim brother, takes you to the vastness of the benevolence of Islam as you can walk through its shades, and pick up its ripen fruit to let goodness widespread in the Islamic nation, empowering the bonds of love and tenderness between callers to Islam so their bloods become as one (i.e. they will become one unity), and the least in rank has the right to protect whom he wishes, and they (Muslims) become one hand against their enemies, and they take the hand of the lost humanity in the ways of darkness to the right path — the path of light.

I hope that I have made the concept of the benevolence of Islam easy to be understood by Muslims, and have lightened things for them as much as possible, may Allah overlook my sins and the sins of my brothers in Islam on a Day when neither wealth nor sons (or daughters) will avail aught but him who stand before Allah (ﷻ) with a pure heart (full of faith). Allah is He Who guides to the right path.

Abu 'Usâmah Saleem ibn 'Eid al-Hilâli

From the Prophet's (ﷺ) Light

The Prophet (ﷺ) said: "The best (deeds of) faith are patience and benevolence."[4]

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[4] *Ṣaḥeeḥ al-Jâmi' aṣ-Ṣagheer*, hadith no. 1108.

What is Benevolence?

It is the goodness of the soul (which is) out of generosity.

Relaxation and delight of the chest (heart) out of purity and piety.

Tenderness in character out of easiness and simplicity.

Cheerfulness of the face out of a smiling face.

Being humble towards the believing Muslims with no humiliation of the self.

Simplicity when dealing with other Muslims with no deceit or cheating.

Making things easy (on others) when calling to Allah (ﷻ) (and His religion) but without flattery or baseless compliment.

Being submissive to the religion of Allah, without slackness.

And it is:-

* The essence of Islam.

* The best (branch) of Faith.

* The highest degree of characters and manners.

The Prophet (ﷺ) said: "The best of people is he who bears a pious heart, and a truthful tongue." It was said, "What is a pious heart?" He, said, "It is the one that is pure, devote and bears no sin, transgression, nor envy." It was said, "Who comes after him?" He said, "The one who shuns this world and loves the Hereafter." It was said, "Who comes after him (in rank)?" He said, "A believer who bears good manners."[5]

Benevolence in Islam

1. Islam is the religion of benevolence and simplicity

Allah (ﷻ) said:

﴿... يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ ... ﴿١٨٥﴾﴾

(سورة البَقَـرَة: ١٨٥)

﴿... Allah intends for you ease, He does not want to make things difficult for you...﴾ *(Qur'an 2: 185)*

Allah willed to purify this Islamic nation, to which Allah showed mercy, after hardships and difficulties, and so he laid not on it any difficulty in religion.

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[5] *Ṣaḥeeḥ al-Jâmi'*, hadith no. 3266.

Allah (ﷻ) said:

﴿وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ ... ﴿٧٨﴾﴾

(سورة الحجّ: ٧٨)

﴾And strive hard in Allah's Causes as you ought to strive [with sincerity and with all your efforts that His Name should be superior]. He has chosen you [to convey His Message of Islamic Monotheism to mankind by inviting them to His religion, Islam], and [He] has not laid upon you in religion any hardship, it is the religion of your father Ibrâheem [Abraham]. It is He [Allah] Who has named you Muslims...﴿ *(Qur'an 22: 78)*

2. Allah has sent Muhammad (ﷺ), with Generous Monotheism — Ḥaneefiyah Samḥah

'Â'ishah (رضي الله عنها) said: "The Messenger of Allah (ﷺ), once called me when some of the Abyssinians (Ethiopians) were playing with their spears in the mosque on *'Eid* day. He said to me, 'O' you the reddened girl! Would you like to watch them?' I said, 'Yes.' Then he let me stand behind him, lowering his shoulders so that I could watch them, and then I put my chin on his shoulder and my cheek on his face, then I looked from the top of his shoulder and he said, 'O' 'Â'ishah, are you content? (i.e. have you watched enough)' I said, 'No.' In order to see how much he loves me

till I felt content (of watching them). The Prophet said, 'Is that enough?' I said, 'Yes.' He said, 'Then go.' Then she said, 'Then 'Umar (ﷺ) arrived, and (on seeing him) all people got dispersed even children. Seeing that, the Prophet (ﷺ), said, 'I see that the Satan's of mankind and Jinn ran away from 'Umar (out of fear).' 'Â'ishah said, 'The Prophet said on that day, 'Let the Jews know that there is kindness in our religion; I was sent with the benevolent monotheism — *ḥaneefiyah Samḥah*.'' "[6]

3. The most beloved religion to Allah is the benevolent monotheism

The laws of Islam are all based on ease and simplicity sans hardship. And all the religious characters are beloved (to Allah) and whatever was kind and benevolent of them (i.e. of acts) is most beloved to Allah. So hardships should not be laid in the religion of Allah, and things should not be made difficult for the slaves of Allah. Whoever overburdens himself in his religion will not be able to continue in that way.

And take a look at (the story of) Banu Isra'eel (children of Israel) who made things hard for themselves (when they

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[6] Hadith narrated by Bukhari and Muslim except in the last sentence which Aḥmad narrated, (6/116) and (233) and al-Ḥumaydi, (254) with a sound chain of narrators.

asked too many questions about the characteristics of the cow they were ordered to slaughter) then Allah made things difficult for them (by demanding a certain cow with certain characteristics difficult to be found), had they been patient and benevolent, they would have been dealt with benevolence. Take heed of the story of the cow.

Ibn Abbâs (رضي الله عنه) narrated that the Prophet (ﷺ) was asked: "What religion is the most beloved to Allah, the Exalted, the Almighty?" He said, "The *ḥaneefiyah* — monotheism."[7]

Ibn 'Abbâs (رضي الله عنه) narrated that the Prophet (ﷺ), was asked, if a man drinks pure milk, should he perform ablution? He said: "Forgive so that you will be forgiven." [8]

That is, make things easy for people so that Allah may make things easy for you.[9]

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[7] Bukhari narrated it with suspended chain of narrators (*al-Fatḥ*, 1/9) and reported it in *al-Adab al-Mufrad*, p. 44, and Aḥmad, 1/236, Ḥâfidh ibn Ḥajr classified it as *ḥasan* (sound) in *Fatḥ al-Bâri*, 1/94 and was considered authentic (*ṣaḥeeḥ*) by Aḥmad Shâkir in: *at-Ta'aleeq 'Ala al-Musnad*, hadith no. 2108, Shaykh al-Albâni recorded both in his *Silsilat al-Aḥâdeeth aṣ-Ṣaḥeeḥa*. The chain of the hadith is authentic for its many ways of narrations.

[8] Aḥmad, this part was narrated as *marfu'* (i.e. traced back to the Prophet, narrated by Ibn 'Abbâs and 'Abdullâh ibn Aḥmad narrated in his additions on the *Musnad*, 1/248).

[9] *Lisân al-'Arab*, 2/489.

4. Benevolence is the best (branch) of faith

The Prophet (ﷺ) said: "The best branches of Faith are patience and benevolence."[10]

5. Benevolence is the easiest act and the best

A man came to the Prophet (ﷺ) and said: "O' Prophet of Allah! Which is the best of deeds?" He said, "Having faith in Allah, believing in Him, and fighting in (and for) His cause." The man said, "I want something easier than that." He said, "(Having) patience and benevolence." The man said, "I want something easier than that." He said, "Do not have ill thought in any thing which Allah decreed for you."[11]

6. Examples of the benevolence of Islam

6.1. It is of the benevolence of Islam that it is Allah's religion sent to all people. Allah (ﷻ) said:

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[10] *Ṣaḥeeḥ al-Jâmi'* and its addition, hadith no. 1108.

[11] Aḥmad, (5/319) from a hadith narrated by 'Ubadah ibn aṣ-Ṣâmit (may Allah be pleased with him) and (4/385) from a hadith narrated by 'Amr ibn 'Absah (may Allah be pleased with him), a man said: "What is faith?" The Prophet (ﷺ) said: "Having patience and benevolence." The hadith has another narration by Jâbir and as such the hadith is authentic.

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧﴾ (سورة الأنبياء: ١٠٧)

﴾And We have sent you [O' Muhammad] not but a mercy for the *'Âlameen* — mankind, jinn, and all that exists.﴿
(Qur'an 21: 107)

He (ﷺ) also said:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا ... ٢٨﴾

(سورة سبأ: ٢٨)

﴾And We have not sent you [O' Muhammad] except as a giver of glad tidings and a warner to all mankind,...﴿
(Qur'an 34: 28)

6.2. Benevolence of Islam is to shun fanaticism and nationalism. Islam was purified (by Allah) from the ethics of the days of ignorance, the days before the advent of Muhammad (ﷺ), so it (Islam) demolished each and every trace of fanaticism which is the essence of (false) judgements based on mere desires. Islam also does not approve the falsehood of fanaticism and nationalism which gives superiority and the right to birth, kinship, and land. This kind of transgression is considered as a right in the laws of fanaticism of ignorance, and Islam contempt it, for it perishes the man's dignity. Doing so, Islam revives the hearts of people, fills them with true faith, encourages them to goodness, righteousness, and justice, demolishes differences of sex, language, race, and superiority of lineage

or wealth. Islam makes piety the standard for any differentiation. Piety is the spring wherefrom benevolence gushes forth with its best deeds, the point where its merits meet. Allah (ﷻ) says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ... ﴿١٣﴾﴾

(سورة الحُجرَات: ١٣)

﴾O' mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allah is that [believer] who has *Taqwâ* — piety...﴿

(Qur'an 49: 13)

The Gates of Benevolence

The gates of benevolence are many and variable, and its ways are so diverse that they could not be fully traced, that is because benevolence is relevant to the Islamic doctrine, worship, manner, and education. Is not Islam the natural *ḥaneefiya* (Islamic Monotheism)?!

The following are some examples that show (the truth of) Islamic benevolence clearly:

1. Benevolence when selling, buying and paying back debts

Allah (ﷻ) says:

﴿وَيَٰقَوۡمِ أَوۡفُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ ... ﴿٨٥﴾﴾ (سورة هود: ٨٥)

﴿And O' my people! Give full measure and weight in justice and reduce not the things that are due to the people,...﴾ *(Qur'an 11: 85)*

Allah also says:

﴿وَيۡلٞ لِّلۡمُطَفِّفِينَ ﴿١﴾ ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبۡعُوثُونَ ﴿٤﴾ لِيَوۡمٍ عَظِيمٖ ﴿٥﴾ يَوۡمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلۡعَٰلَمِينَ ﴿٦﴾﴾ (سورة المطفّفين: ١-٦)

﴿Woe to *al-Mutaffifeen* [those who give less in measure and weight, decrease the rights of others]. Those who, when they have to receive by measure from men, demand full measure, and when they have to give by measure or weight to men, give less than due. Think they not that they will be resurrected [for reckoning], on a great Day, the Day when [all] mankind will stand before the Lord of *Âlameen* [mankind, jinn, and all that exists]?﴾ *(Qur'an 83: 1-6)*

The Prophet (ﷺ) said: "Verily, Allah loves him who sells (goods) in a good manner, buys (goods) in a good

manner, and pays back debts in a good manner." [12]

The words 'good manner' (*samḥ*) in the previous hadith means in an easy and just way and it is an attribute which is confirmed (in the hadith) that is why the Prophet (ﷺ), repeated it three times with selling, buying, and paying back debts. And this suggests that one should be easy with others when paying back debts and one should shun quarrels and brabbles and delaying the deliverance of people's right to them. The Prophet (ﷺ) said: "Allah forgave a man (his sins) of those who were before you, (because) he was tender (with others) when he was selling, tender (with others) when he bought, and tender when he paid back debts."[13]

It is of benevolence in paying back debts when one borrows something to return that which is better and more in amount than the borrowed one without previous agreement, and the debtor is allowed to accept that.

Narrated Abu Hurayrah (رضي الله عنه): A man lent the Prophet (ﷺ) a camel of a certain age. This man came to the Prophet

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[12] Tirmidhi, hadith no. 1319 and al-Ḥâkim, 2/56, from two ways both are traced back to Abu Hurayrah, may Allah be pleased with him, and our Shaykh al-Albâni classified it as authentic in *Ṣaḥeeḥ al-Jâmi'*, hadith no. 1884.

[13] Tirmidhi, hadith no. 1320 and Aḥmad, 3/340 from Jâbir's hadith and our Shaykh al-Albâni classified it as authentic in *Ṣaḥeeḥ al-Jâmi' aṣ-Ṣagheer*, hadith no. 4038.

to take back the camel, the Prophet (ﷺ) said: "Give him back his camel." The Companions, may Allah be pleased with them, searched for a camel of the same age but couldn't find one. The Prophet said, "Give him a camel better in age." The man said, "You have paid back the debt (i.e. in a good manner) may Allah make you the one who always pays back (the debts of people better)." The Prophet said, "The best of you is the one who is best in paying back his debts."[14]

2. Benevolence in debts and demanding debts

Allah (ﷻ) said:

﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾﴾ (سورة البَقَـرَة: ٢٨٠)

﴾And if the debtor is in a hard time [and has no money], then grant him time till it is easy for him to repay, but if you remit it by way of charity that is better for you if you did but know.﴿ *(Qur'an 2: 280)*

The All-Mighty, the All-Wise urged people to grant the debtor some time if the latter is in straitened circumstances, and made for this deed great rewards,

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[14] Bukhari, (*Fatḥ al-Bâri*: 4/482-483, 5/56, 58, 226, 227) and Muslim (*an-Nawawi*, 11/38).

chapter under "The superiorities of benevolence" explains it. But it is sufficient enough to know that granting the debtor, who is in straitened circumstances, sometime or remitting him of some of the debt is a deed for which sins are forgiven by Allah.

The Prophet (ﷺ) said: "A man used to give loans to people, and used to say to his servants, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So (when he met) Allah (after his death) He forgave him."[15]

It is good to be lenient when demanding debt, to accept paying back debts of less amount than the original debts, to demand debts in a good manner, not to be insistent, not to make things difficult on the others, and better still is to forgive them so that Allah may have mercy on us. The Prophet (ﷺ) said: "May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money."[16]

3. Benevolence in knowledge

It is to spread knowledge. This is the best gate of the gates of benevolence and it is better than benevolence in wealth, for knowledge is more honourable than wealth.

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[15] Bukhari, (*Fatḥ al-Bâri*, 4/309).

[16] Ibid, 4/206.

The well-versed knowledgeable person should pass on his knowledge to the people who ask for it, and even to those who does not ask. And if a person asks him of a certain case, he (the well-versed) should clarify the answer perfectly enhancing it with evidences and explaining to the questioner cases similar to his case in order to fill his heart with content, knowledge and light.

The reverend Companions asked the Prophet (ﷺ), regarding the one who performs ablution using sea-water. The Prophet said: "It is sea, its water is pure and its dead creatures are lawful (to be eaten)."[17]

The Prophet (ﷺ), answered their question and granted them more knowledge in order to use it at times of need.

4. Benevolence regarding honour

This kind of benevolence bears a great amount of heart purity and rest, and helps in getting rid of people's enmity.

Abu Bakr (رضي الله عنه) used to provide sustenance for Mistaḥ ibn 'Uthatha, a relative of his, since he was very poor. But when Mistaḥ sided those who slandered 'Â'ishah (رضي الله عنها), and engaged in the scandal with those who slandered

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[17] An authentic hadith, narrated by the compilers of *Sunnan* and Mâlik, see *Silsilat al-Aḥâdeeth aṣ-Ṣaḥeeḥa*, hadith no. 480.

'Â'ishah (the Prophet's wife), accusing of committing *al-Fâḥisha*, Abu Bakr (her father) swore that he would never provide sustenance for Mistaḥ but he was admonished (in the Qur'an) for doing so, so he resumed the charity for Mistaḥ.

And let, dear reader, the mother of the believers — 'Â'ishah (ﵵ) tell you the whole story clearly. She said: "... regarding my innocence which Allah revealed to the Prophet... Abu Bakr (﵁) said — and he was providing Mistaḥ with sustenance because he was a poor relative of his, "By Allah, I will never provide for Mistaḥ any thing after what he had said about 'Â'ishah." Then the Almighty said:

﴿وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُواْ وَلْيَصْفَحُوٓاْ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝٢٢﴾ (سورة النور: ٢٢)

﴿And let not those among you who are blessed with graces and wealth swear not to give [any sort of help] to their kinsmen, *al-Masâkeen* [the poor], and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.﴾ *(Qur'an 24: 22)*

Abu Bakr (﵁) said: "O' yes, by Allah. I love that Allah forgives me." So he resumed providing Mistaḥ with that which he used to provide him and said, "I will never cease

providing for him."[18]

5. Benevolence through tolerance

This kind of benevolence is the most beneficent kind and only those who bear great souls in their chests can reach this stage of benevolence. So he who can deal in benevolence regarding wealth (money) let him be generous and he will be rewarded in this world and in the Hereafter.

Allah (ﷻ) said:

﴿... أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ ... ﴿٥٤﴾﴾ (سورة المائدة: ٥٤)

﴾... humble towards the believers...﴿ *(Qur'an 5: 54)*

— that is, they (true believers) are lenient towards their believing brothers and this leniency is not out of humiliation (but out of humbleness). Allah said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَـٰفِرِينَ يُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾﴾

(سورة المائدة: ٥٤)

﴾O' you who believe! Whoever from among you turns back from his religion [Islam], Allah will bring a people whom

[18] Bukhari, (*Fatḥ al-Bâri*, 8/455), Muslim, (*an-Nawawi*, 17/113).

He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.﴾ *(Qur'an 5: 54)*

That is, to be lenient to them because Allah said:

﴿... وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ... ﴿١٥٩﴾﴾

(سورة آل عمران: ١٥٩)

﴾... And had you been severe and harsh-hearted, they would have broken away from about you;...﴿ *(Qur'an 3: 159)*

The Prophet (ﷺ) said: "The believers are lenient and humble like the tamed camel; when it is led it moves easily (with you) and if it is driven it goes easily, and if you kneel it down, it will kneel down in a good manner."[19]

The Prophet (ﷺ), assimilated the believer to the tamed camel that is driven by its owner (leader) easily, even if he (the Muslim) is distressed and this is out of generosity of the soul and out of good manners not out of ignorance and carelessness for the Muslim (believer) is humble and generous and the lewd is wicked and nasty.

The Prophet (ﷺ) was himself as like the tamed camel

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[19] See *Silsilat al-Aḥâdeeth aṣ-Ṣaḥeeḥa*, hadith no. 936.

whenever he was driven, he went easily (with others). Anas (ﷺ) said: "Any slave woman, from Madeenah, used to hold the Prophet's hand and go with him wherever she wanted." [20]

Ḥâfidh ibn Ḥajar, may Allah have mercy on him, said: "What is meant by "to hold the Prophet's hand" (in the previous hadith) is leniency and obedience... and this expression is an Arabic expression and is used to show the total obedience and leniency on the part of the Prophet (ﷺ), even if the slave-woman's need is outside Madeenah and asked his (the Prophet's) help, he would help her which indicates the Prophet's perfect humbleness and leniency which have no trace of conceit or haughtiness in the Prophet's heart."[21]

Superiorities of Benevolence

1. Benevolence remits sins

The Prophet (ﷺ) said:

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[20] *Fatḥ al-Bâri*, (10/489); Aḥmad, (3/98) and it has another way (i.e. chain of narrators) narrated by Anas and was narrated by Ibn Mâjah, hadith no. 4177, Aḥmad (3/174,215,216) and in the chain of narrators there is 'Ali ibn Zayd ibn Jud'ân who is weak but his narrations are acceptable in general.

[21] *Fatḥ al-Bâri*, 10/490.

"The Angels took the soul of a man of those before you and said to him, 'Have you ever done anything good?' He (the man) said, 'I used to order my slaves to grant the restrained debtor some time and forgive the well-to-do debtor (i.e. who is able to pay back some debt).' Allah said, 'So forgive him (as he used to forgive).' "[22]

The Prophet (ﷺ) said: "A man of those before you was called to account, and there was nothing of good he used to do except that he was a well-to-do man who used to give people debts and order his slaves to forgive the debtor who is in straitened circumstances. Then Allah said to His angels, 'We are more worthy of that than him, forgive him (his sins).' "[23]

He (ﷺ) said: "A man of those who were before you was attended by the Angel of Death in order to take his soul and the angel said, 'Have you ever done any thing good?' The man said, 'I don't know.' The angel said, 'Look (in your record of deeds).' The man said, 'I remember nothing (of good deeds) except that I used to deal with people and forgive them debts and I used to forgive the well-to-do (some of the debt).' Then Allah admitted him to Paradise."[24]

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[22] *Fatḥ al-Bâri*, 4/307.

[23] *Ṣaḥeeḥ al-Jâmi' aṣ-Ṣagheer*, hadith no. 3154.

[24] Ibid, hadith no. 2075.

2. Benevolence is a source of mercy

The Prophet (ﷺ) said: "May Allah's mercy be on him who is lenient in selling, buying, and demanding back his money."[25]

3. Benevolence delivers one from the distresses of the Day of Resurrection

The Prophet (ﷺ) said: "Whoever grants a debtor who is in straitened circumstances some time or forgives him (of his debts) Allah will deliver him from the distresses of the Day of Resurrection."[26]

The Prophet (ﷺ) said: "Whoever grants a debtor who is in straitened circumstances some time or forgives him (some of the debt) Allah will shade him with His shade at a time when there is no shade but His shade (only)."[27]

4. Benevolence protects the benevolent from Hell-Fire

The Prophet (ﷺ) said: "Whoever is easy, lenient, and tender (with others), Allah will protect him from Hell-Fire."[28]

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[25] Op. cit., no. 3489.

[26] Muslim, hadith no. 1563.

[27] Muslim, hadith no. 3006 a piece of Jâbir's long hadith.

[28] *Ṣaḥeeḥ al-Jâmi' aṣ-Ṣagheer*, hadith no. 6360 (from Bukhari).

The Prophet (ﷺ) said: "Shall I tell you about him who will be protected from Hell-fire tomorrow (Day of Resurrection)? (Fire will be forbidden from) every lenient, tender, and easy (when dealing with others)."[29]

Things that help in being Benevolent

1. Repressing anger

You should know, O' Muslim brother, sister, that benevolence means goodness in the soul and openness in the chest (for goodness) which are not out of repressing anger or patience, and it alludes to the goodness (righteousness) of the heart and the righteousness of affairs both hidden or revealed.

Nonetheless, benevolence can not be reached except by crossing the bridge of repression and patience; if one manages to walk through this bridge, he will surely reach the gates of benevolence with the help of Allah.

Allah (ﷻ) said — praising the (true) believers:

﴿ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾﴾ (سورة آل عِمرَان: ١٣٤)

[29] *Ṣaḥeeḥ al-Jâmi' aṣ-Ṣagheer*, hadith no. 2606 (from Bukhari).

﴿Those who spend [in Allah's cause] in prosperity and adversity, who repress anger, and who pardon men; Verily, Allah loves *al-Muḥsinoon* [the good doers].﴾ *(Qur'an 3: 134)*

Allah (ﷻ) also said:

﴿... وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ۝٣٧﴾ (سورة الشورى: ٣٧)

﴿... And when they are angry, they forgive.﴾ *(Qur'an 42: 37)*

The Prophet (ﷺ), said: "Whoever represses his anger while he is able to fulfill his threat (i.e. punish the one who causes his anger), Allah will call him before the whole creation and let him choose what his heart desires of *al-Ḥoor al-'Eyn*[30] to marry."[31]

2. Forgiving and pardoning (others' mistakes)

When you feel — O' benevolent believer — the superiority and sweetness and taste the bliss of forgiving others' mistakes, you will never avert from it. And learn — may Allah support you with a spirit from Him that no one will avert from that (forgiving and pardoning) but the one whom Allah has sealed his heart and blinded his eyes and

[30] *Al-Ḥoor al-'Eyn* are very beautiful women with very beautiful (and attractive) big eyes.

[31] *Ṣaḥeeḥ al-Jâmi' aṣ-Ṣagheer*, hadith nos. 6394, 6398.

heart. How could you turn away from the ways of honour and glory to the ways of humiliation and ignominy — we seek Allah's refuge from these ways. Those of sound sense knew through experience that the one who revenges for himself is always — at the end — humiliated and commits mistakes, but the one who forgives and pardons others' mistakes will taste the delight of reassurance, calmness, honour, glory and turning away from satisfying the self through taking revenge. The Prophet (ﷺ) said: "Charity diminishes not wealth, and Allah increases the one who forgives (others' mistakes) in honour, and whoever humbles himself for (the sake of) Allah, He will raise him (in honour and glory)."[32]

3. Hoping for that which is with Allah (of good) and having good thought in Him

Hope is very necessary for the true Muslim who, sometimes, commits mistakes and hopes for Allah's forgiveness, and other times he hopes that his defects be excused, and good deeds be accepted, and a permanent straightness he hopes to reach, and a close status with Allah.

He who hopes to reach to that which is with Allah should pardon others, for Allah makes not to be lost the reward of *al-Muḥsinoon* (good doers, pious...).

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[32] Muslim, hadith no. 2588, et al.

The Prophet (ﷺ) said: "A man (of those before you) made no good deeds (in his life) except that he used to grant people debts and used to say to his slave: 'Take what is given to you of the debt and leave those who are in straitened circumstances and pardon others, may Allah pardon us. When this man died, Allah asked, 'Have you done anything good (in your life)?' The man said, 'No, except that I had a slave whom I used to send to people whom I gave loans and used to order him saying, 'Take whatever you are given and leave those who are in straitened circumstances and pardon them may Allah pardon us.'' Then Allah said, 'I pardon you.''"[33]

How good Ibn al-Qayyim is, who said: "Had it not been for hoping, the lover's soul would have split asunder of grief."[34]

And whoever is looking forward with Allah (ﷻ) forgets his good deeds towards other people as if he had done nothing good. Regarding this the poet said:

He forgets his good deeds but Allah (ﷻ) reveals
for a good deed if you forget, it will surely appear.

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[33] *Ṣaḥeeḥ al-Jâmi' aṣ-Ṣagheer*, hadith no. 2074.

[34] *Madârij as-Sâlikeen*, 2/42.

Examples of the Prophet's Benevolence

You should know, dear Muslim, that to understand the true benevolence as it should be understood one should look at the Prophet's biography; his way of dealing with other people, and he will surely find the true benevolence there.

The Prophet (Blessings and peace be upon him), was of absolute leniency; whenever his Companions talked about the world's matters he would engage in the talk, and when they make mention of the Hereafter he would engage in the talk. And when he is at home, he would help his household in any way he could. He was truly as Allah (ﷻ) said:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾

(سورة التوبة: ١٢٨)

﴿Verily, there has come unto you a Messenger [Muhammad] from amongst yourselves [i.e. whom you know well]. It grieves him that you should receive any injury or difficulty. He [Muhammad] is anxious over you [to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter

Paradise and be saved from the punishment of Hell-Fire]; for the believers [he is] full of pity, kind and merciful.﴾

(Qur'an 9: 128)

No one, after him owned this degree of benevolence but only his (the heir's) share in the inheritance [of knowledge, good manners,... etc., that he (ﷺ) left].

1. His (ﷺ) benevolence, when he paid back debts

Abu Hurayrah (رضي الله عنه) narrated: "A man demanded his loan (a camel) back from the Prophet (ﷺ) and he talked to the Prophet, so severely that his (the Prophet's) Companions wanted to punish him but the Prophet said, 'Leave him, for he has the right to speak. Buy him a camel and give it to him.' They (the Companions) said, 'We could not find a camel except a one better than his.' The Prophet (ﷺ) said, 'Then buy it, for verily, the best of you is the one who pays back debts in the best manner.'"[35]

2. The Prophet's benevolence in buying and selling

Jâbir ibn 'Abdullâh (رضي الله عنه) narrated that the Prophet (ﷺ) bought a camel from him, and measured for him its

[35] It was narrated earlier.

price and paid me extra amount (i.e. more than due)."[36]

Abu Safwân Suwayd ibn Qays (ﷺ) narrated: "Makhrama al-'Abdi and I brought some linen from Ḥajar. Then the Prophet (ﷺ) came and bartered (wide) trousers with linen and I (Suwayd) was the price measurer (i.e. a man who measures the price of goods to people). The Prophet (ﷺ) said to him, 'Measure (the price) and put some extra amount (on it).' "[37]

Examples of Benevolence

'Attâ' ibn Farrooḥ narrated that 'Uthmân (ﷺ) bought a land from a man, the man was late to take his money. When 'Uthmân met the man he said to him: "What kept you from taking your money?" The man said, "You have wronged me (i.e. been unfair with me regarding the price). I have met none but would blame me (for selling you my land for such and such price)." 'Uthmân said, "And that what kept you away from taking the price?" The man said, "Yes." Then 'Uthmân said, "You have the right to choose either to take the money or your land be returned to you."

[36] *Fatḥ al-Bâri*, 4/269; Muslim, 3/1223.

[37] Abu Dawood, hadith no. 3336, Tirmidhi, hadith no. 1305, Ibn Mâjah, hadith no. 2220, et al. Shaykh al-Albâni classified it as authentic hadith in *Ṣaḥeeḥ al-Jâmi'*, hadith no. 3568.

Then he ('Uthmân) said that the Prophet (ﷺ) said, "Allah admitted a man to Paradise because he was lenient in buying, selling, and demanding his debts back, and in paying back debts for the creditors.' "[38]

'Abdullâh ibn Abu Qatâda narrated from his father that his father demanded from a man his debt back several times. The man hid himself from him (Abu Qatâda's father). Abu Qatâda's father asked him: "What induced you to do that (hide from me)?" The man said, "My straitened circumstances (i.e. I have no money to pay you back your debt)." Abu Qatâda's father asked him to swear by Allah that he (the man) is in straitened circumstances, and the man swore. So Abu Qatâda's father ordered for the check (*watheeqah*) to be brought for him and he gave it to the man and said, "I heard the Prophet (ﷺ) say, 'Whoever grants a debtor who is in straitened circumstances or forgoes some of the debt, Allah will save him from the distresses of the Day of Resurrection.' "[39]

Qays ibn Sa'd ibn 'Ubada was one of the most well-known generous men. He was once ill and waited for his friends to visit him but they did not, so he asked about them and it was said to him that they were too embarrassed to come for the many debts they had taken from him. Then he

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[38] Al-Bagawi, 8/36 with a weak chain of narrators.

[39] Muslim, hadith no. 1563, et al.

said: "Accursed is the money that prevent (hinder) men from visiting (one another), then he asked a man to announce that, 'Whoever took a debt from Qays is free from it.'" Then it was not long that his house's threshold was broken because of the large number of visitors who came to visit him.[40]

Ibn al-Qayyim, may Allah have mercy on him, said while describing Shaykh al-Islam Ibn Taymiyah, may Allah have mercy on him: "I have not seen (till now) a man who bears all these (good) attributes except Shaykh al-Islam Ibn Taymiyah, may Allah glorify his soul. Some of his reverend companions used to say (about him), 'I wish I could be to my friends as he is to his enemies and I have not ever seen him curse any one of them; on the contrary, he used to cry unto Allah for them. I came once to deliver to him the glad tidings of one of his most atrocious enemies' death, but he shouted at me and said, 'We are all to Allah, and shall all return to Him.' Then he stood up and went to his (the man's) house and offered his condolences to them and said, 'I am in his place, and any help you need I will be there for you' and used other tender words. They were very pleased with him and asked Allah for his welfare. May Allah have mercy on him and be pleased with him.'"[41]

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[40] See *Madârij as-Sâlikeen*, 2/292.

[41] *Madârij as-Sâlikeen*, 2/345, see *Ibn Taymiyah, The one who is wrongly slandered* chapter in *Ibn Taymiyah and His Great Manners.*

Things One should Do

Some people may mix things together thinking that there are things, which go the opposite with benevolence though they are the essence of it and some of its gates. They are:

1. Being angry when one of Allah's laws is violated

Allah (ﷻ) said: ﴾And those who avoid the greater sins and *al-Fawâḥish* [illegal sexual intercourse], and when they are angry, they forgive. And those who answer the call of their Lord [i.e. to believe that He is the Only Lord and to worship none but Him Alone], and perform *Ṣalâh* [prays], and who [conduct] their affairs by mutual consultation, and who spend of what We have bestowed on them. And those who, when an oppressive wrong is done to them, they take revenge.﴿ *(Qur'an 42: 37-39)*

'Â'ishah (رضي الله عنها) narrated: "The Prophet (ﷺ) was never made to choose between two things but he would choose the easier of them unless it be a sin, if it was a sin he would be the one to go far away from it and used not to take revenge for himself unless it is a violation of Allah's laws."[42]

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[42] *Fatḥ al-Bâri*, 96/419, 420, Muslim, hadith no. 2327.

2. Demanding a debt back

A man came to the Prophet (ﷺ) to demand back his loan and talked to the Prophet (ﷺ) very harshly. His Companions became angry and wanted to take revenge for his being harsh but the Prophet (ﷺ) said: "Leave him, for he has the right to speak."

Things We should Ward off

Mixing between benevolence and taking the disbelievers as protectors and guardians:

The caller to Allah Sayed Quṭb, may Allah have mercy on him, said: "To be benevolent with the people of the Scriptures (the Jews and the Christians) is one thing and to take them as protecting friends is another thing. But they could be mixed together in the souls of those people who do not have a clear vision of the truth of this religion and its function as a realistic way of life which focuses on establishing 'reality' on earth based on an Islamic vision which differs totally in its nature from all the other opposite visions which humanity knows, and which goes opposite side with the counterpart visions and people's desires and diversion from Allah's way. And this Islamic vision has, unescapably, to indulge in a war to establish this new reality

and move towards it effectively.

As for those who mix things up, lack the pure sense/concept of the truth of the creed (of Islam), and they lack the bright awareness of the nature of the war and the nature of the attitude of the people of the Scripture in this war, and they ignore the clear, decisive, Qur'anic verses regarding these attitudes and so they mix between the calling of Islam to benevolence when dealing with the people of the Scriptures and to be lenient with them in a Muslim society wherein they live safely and their rights are reserved, and (the other thing which is) taking them as protecting friends, helpers or guardians which should be totally given to Allah (ﷻ), His Messenger (ﷺ), and to the Muslim community, and they forget what Qur'an has stated that the people of the Scripture will be one hand against the Muslim community at times of war, and this is a permanent state for them, and they hate Muslims only for being Muslims, and they will never be satisfied unless Muslims leave their religion (i.e. Islam) and follow their religion (Judaism, Christianity), and they (people of the Scriptures: the Jews and the Christians) always persist on fighting Muslims and the Muslim community and hatred has already appeared from their mouths, but what their breasts conceal is far worse... till the end of these decisive verses.

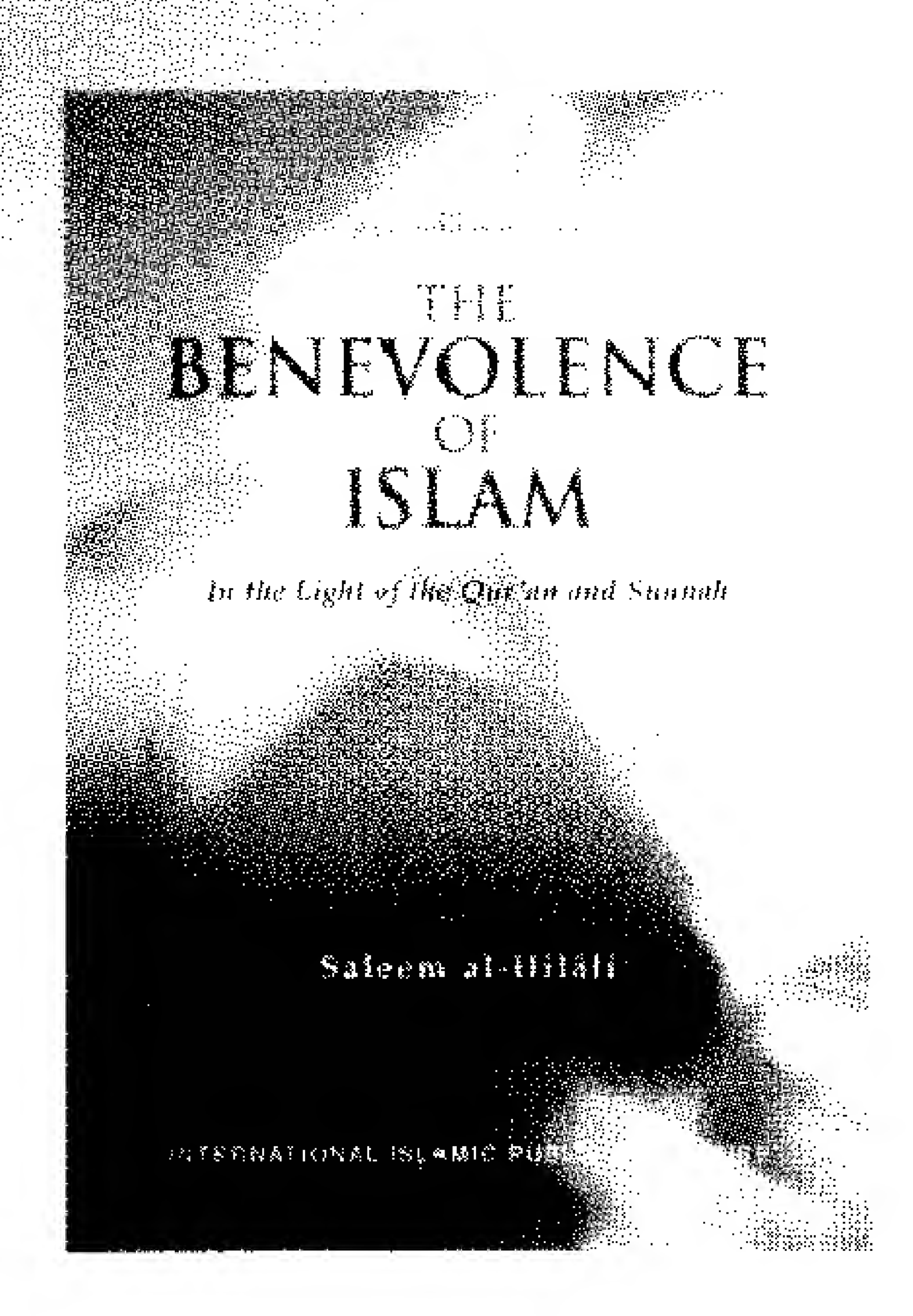
The Muslim is ordered to be benevolent towards people of the Scripture (the Jews and the Christians) but he is

forbidden to take them as guardians or protecting friends, and his (Muslim's) way is to establish his religion and his unique system which could not meet with the way of the people of the Scripture. And whatever benevolence he (Muslim) shows to them, they will not be satisfied until he gives up his religion and even then they will be one hand against him.

How naïve it is to think that we (Muslims) and they (the people of the Scripture) have the same way to establish the religion of Allah against the disbelievers and atheists when war is against Muslims..."[43]

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[43] *Fee Dhilâl al-Qur'an* by Sayed Quṭb, 2/759-760.



The Prophet (ﷺ) said: "Allah loves the one who is lenient and kind in all matters."

Islam's benevolence is seen best in the fact that it is, as a religion, a mercy of Allah to mankind. It was revealed to make mankind worship the Only True God Allah, and follow the Sunnah of the Prophet (ﷺ). Islamic teachings are concerned with the happiness of mankind.

This treatise features out that Islam is a way of life based on Divine teachings such as, to mention a few, kindness, equity, justice and charity. The *Halâl* and *Harâm* aim at making people lead a happy life by forbidding vice and commanding good. The author tells us that the eminent, benevolent and kind Muslims are as one firm construction, all of them help one another for happiness in this world and the Hereafter.



